

good work stopped or they and their children would stay at home.

A wag on passing a fine church and having noticed the words, "The poor have the gospel preached to them" over the door, wrote under them "yes, but not here."

(4) It is too true that there are Christians and churches of this kind, and this evil tendency is shown by churches moving "up town," as they say to follow "the people." But it turns out that it is not the people they are following. It is a class of the people. As a matter of fact they leave more people than they find. It is not people that they want, but "men of means."

III. PRACTICAL CONCLUSIONS.

1. In all that I have said I would not have you think that I do not believe in the church. All the selfish and proud are not in the church. Such there are "among us"—and too many of them—but "They are not of us." There are Christians who believe that Christ came to save man, and that the church is not a "steeped club." The church that I believe in is not the Roman Catholic, the Anglican, or any one of the, too numerous, Protestant denominations. But I do believe in the Holy Catholic church, the mystical body of Christ composed of those who believe enough in Jesus Christ not only to be called by his name, but to be governed by his "royal law," "Thou shalt love thy neighbor as thyself"—who "hold not the faith of our Lord Jesus Christ—"with respect of person," who will be as ready to welcome into the assembly "the poor man," as "the gold-ringed," and the "gorgeously appareled" "rich man," who will not "dishonor the poor man" by such evil judgment. Yes, I believe that the church is the "salt of the earth." The human element may so prevail at times, as to need the reproof of an Elijah or a Luther, but it is still the saving body. Notwithstanding the coldness, the indifference, and the selfishness of the average church member, we must go into the church to find the choice men and women of our time.

2. The war between the classes and the masses, between labor and capital, must be settled on the princi-

ples of Jesus Christ. Not only on the principle of eternal justice, but on the principle of self-sacrificing love. The arbiters in this war will be Christ and his church; and the law by which the settlement will be made is the "Law of love." If this law is not exemplified in the church it certainly is not exemplified by any body of men without the church.

3. Do you want to have a hand in establishing "peace upon earth and good will among men?" Do you want it said of you, "Blessed are the peace makers?" This war will go on until settled by love; and this can only be brought about by all those who are governed by this principle acting together. And who is worthy to lead such an army but he who is the highest exemplification of self-sacrificing love. "All hail the power of Jesus name," "Crown him Lord of all."

Essays and Contributions.

A FEW THOUGHTS ON THE TOBACCO PLUG AND THE CIGAR.

BY J. J. VANDERREE.

Owing to the fact that too many of our brethren still use the weed, we wish to put before you a few facts why we, as followers of the lowly Nazarene, should abstain from the use of such a destructive as well as expensive article. I say destructive because it brings on the user more diseases of the heart and of the brain than a great many people are aware of. Expensive because statistics show that there is more money spent for tobacco than there is for bread. The origin of tobacco we find to be like this: In 1492 as Columbus lay with his ships side by side at the island of Cuba, he sent two men, a *Caleb* and a *Joshua*, to search the land and report what they might see. On their return, among other things they saw "*the naked savages twist large leaves together, light one end at the fire and smoke like devils.*" Smokers should bear in mind their pedigree.

What is tobacco? The Encyclopedia Americana says: It is a nauseous and a poisonous weed of an acrid taste and a disagreeable odor; it is also a violent, absolute poison, which on be-

ing introduced in small quantities into the system has often caused sudden death. Think of this brethren, when you take it into your mouths. Even physicians find it too powerful for use as a medicine. It is a most powerful narcotic, emetic, cathartic and diuretic. Tobacco is the *direct* cause of many diseases, say nothing about the indirect causes. The use of tobacco is in a great many instances the fore runner of drunkenness. Brother, did you ever, or do you *now* know of any man that is addicted to drink that does not use the weed in some form or other? If you do, you know more than I do or all that I have ever talked with on this subject.

Just think, for a moment, the condition of a man so poor that he has to stop his subscription to his old standby, his church paper. This is sad indeed; but follow that same person (there are some) to the country store and you will find him filling his old pipe from the loafers box, or package, and before he goes home pays for a plug, or a package of the stuff, and in this way spends from five to twenty-five dollars a year; while the poor wife and children have to make up for the loss. What would the Lord say on his arrival to such a home? Do you think, brother, he would ask you for a pipe-filling of tobacco? I trow not; neither do you. If this is published I will try in my next to put forth a few more gentle facts for some one's benefit.

Cornell, Ill.

A HAPPY LIFE.

BY ADAM EBERLY.

Rejoice in the Lord or rejoice in well doing. Some are nearest God "In all humility of mind and in many tears" as Luke has said. But as there is a time for humiliation and tears there is also a time for rejoicing. The essence of religion is love, joy, peace, etc. Many have reached the conclusion that there is too little enjoyment. When I behold God's creation and commandments and see they are made for man's interest, success and happiness, I am made to think there is too little happiness. We should ever strive to shun the dark side of life.